
FREEDOM FORUM

PRESENTATION

Communism -- America's Mortal Enemy

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Dr Fred Schwarz, prominent physician and surgeon of Sydney, Australia, left his profession years ago to dedicate his life to an educational fight against Communism.

As a student at Queensland University, the budding physician-surgeon was first attracted to a study of Communism when he debated a member of the Central Committee of the Communist Party of Australia — and lost the debate. His extraordinarily keen mind thereafter found a vocation in the pursuit of knowledge on every phase of the swiftly expanding Communist menace.

Although Dr. Schwarz established himself among the leaders in the medical profession in Australia, and as a lay leader in the Baptist Church, the continuing growth of Communism and his observance of the public's apathy toward it caused him finally to close out his profession and dedicate his life to awakening the world's people to its true nature

He spoke at Freedom Forum XVII in the midst of his fourth world tour. His immediate engagement following the Forum was in Washington, D C, where he addressed the Defense Department by invitation of the Joint Chiefs of Staff, the National War College, the Central Intelligence Agency, and a distinguished audience of our nation's congressmen.

This morning I want to present to you an argument. I want you to be critical, ruthlessly critical. I want you to endeavor to find fault with my logic in every way you can. And if you can find fault in it, I want you to do two things: first, ignore my conclusions, and secondly, come and tell me wherein my logic is wrong.

I wish to present for your consideration five simple central theses:

1. The Communists propose to conquer the world.
2. The Communists are conquering the world.
3. They are conquering by following minutely a brilliantly conceived, superlatively executed program.
4. This presents each one of us with a personal individual responsibility to do something about it.
5. If we really want to do something, there is much that we can do toward solving the problem.

The Communist Objective

Now I'm not going to dwell very much on the first two theses. I believe they have been fairly adequately covered during this week. The speakers and discussants have outlined the incredible progress Communism has made and is making. But to refresh your memories, I'll just remind you of one or two facts.

The Communists propose to conquer the world. I have here a book, "The Twilight of World Capitalism." The author is William Z. Foster, chairman of the American Communist Party. The dedication is most interesting: "To my great grandson, Joseph Manley Kolko, who will live in a Communist United States."

Giving evidence before a committee of your Congress, William Z. Foster with consummate arrogance said: "When a Communist governs America — and that day will come as certainly as the sun rises — the government will not be a Capitalist government; but a Soviet government, and behind this government will stand the Red Army

to enforce the dictatorship of the proletariat."

But when all is said and done, William Z. Foster is nobody very much. He's merely a minor Communist official in the international hierarchy of power; the international authorities can dispose of him at any moment with a wave of the hand, with a wink of the eye, as they proved when without bothering they just disposed of the very creator of American Communism, Earl Browder. So maybe we'd better listen to the voice of a real Communist authority.

Here I have a book, "How to be a Good Communist." The author is Liu-Shao-Chi, secretary-general of Communist China, their leading theorist, the world's leading Communist theoretical spokesman of today. These are his lectures delivered to the Marxist-Leninist Institute of Yenan, July 1939; first published, The Foreign Languages Press of Peking, 1951. They are prophetic. Half that which he prophesized has already come to pass — quote:

"What is the most fundamental and common duty of us Communist party members? As everybody knows, it is to establish Communism, to transform the present world into a Communist world." Now you can't get any more precise than that, can you? He goes on to say: "The cause of Communism has become a powerful, invincible force throughout the world. There is not the slightest doubt that this force will continue to develop and advance, and will win final and complete victory."

Now remember, this was written in 1939. He continues, "Despite this, however, the strength of the international reactionary forces and of the exploiting classes are still more powerful than ours, and for the time being are still predominant in many respects. Consequently, we shall have to go through a long, bitter, circuitous and arduous process of struggle before we defeat them."

May I deviate a little at that point: In 1939 the Communists acknowledged that we were stronger. They now contend and believe that they are stronger. And that is what gives the key to their change in policy at the present moment.

I'll give you one third quotation: It is found in the book "Internationalism-Nationalism," by the same author: "The liberated peoples already exceed one-fourth the population of the globe." This was written in 1948, so naturally it's a bit behind the times. They now exceed one-third. Liberated means conquered. "Undoubtedly the number of the liberated peoples from now on will grow day by day."

"It will not be long before the whole of mankind will be free from imperialist domination. No matter what setbacks the struggle may sustain, its general trend toward liberation is an inevitable and irresistible law of history." The Communists are on record, arrogantly on record. They propose to conquer the world.

Facing The Facts

The second thesis is a little more controversial. I don't think I need to argue it very much. But at the risk of being repetitive, I'll give you a little evidence for my second thesis, the Communists are doing exactly what they propose to do; they are conquering the world.

Now before I give you this evidence, may I ask a question? How honest are you? Most of us are relatively honest. We're honest up to the point at which the conclusions of honesty become too unpleasant. At that point we prefer the refuge of self-delusion and hallucination. Now if we try hard enough — sometime we've got to try pretty hard; but if we try — if we have any ingenuity, and we try hard, we can always interpret any given set of facts to reach our own chosen conclusion.

I'm reminded of the story of the priest and the rabbi who were driving down the road. The rabbi's car was in front, the priest was following in his car. They came to an intersection; the rabbi jammed his foot on the brake and brought his car to a halt. The priest was gaping all around the countryside. Too late he noticed the rabbi's car in front of him. He jammed on the brakes, but to no avail, he crashed into the rear and the two cars concertinaed together — you know the con-

certina, don't you; that's one of these musical squeeze boxes — a good English word.

Well, the priest and the rabbi extricated themselves from their cars, and they were surveying the damage when along came an Irish policeman. He looked at the wreck. He ascertained the ownership of the respective two cars. His brow wrinkled up. He was obviously a man in great perplexity of mind and distress of soul, in the grip of two simultaneous, conflicting duties: his duty to the church, his duty to the law: which would triumph?

Suddenly the answer to his prayer came. As though by magic the wrinkles in his brow smoothed away. A look of serenity came across his face. He turned. He gazed sternly at the rabbi. He smiled at the priest; and he said, "Father, what speed was this fellow doing when he backed into you?"

Now if you try hard enough — sometimes you must try pretty hard — you can always find an interpretation for any given set of facts, in tune with your own basic desires. And I submit that that's what we're doing every day in the face of the lucidly clear evidence that the Communists are at present doing exactly what they said they would do: they are conquering the world.

Let's just quickly run over the figures:

In 1903 Lenin established Bolshevism with 17 supporters.

In 1917 Lenin conquered Russia with 40,000 followers

In 1956 the party of Lenin is in iron control of 900 million people.

Seventeen in 1903, 40,000 in 1917; 900 million conquered in 1956, with a tentative date of world conquest already fixed

Now what is the verdict of those figures? I'll just give you one comparison, which may drive them home. Nearly 2000 years ago Our Lord gave to His church the Great Commission "Go ye into all the world and preach the Gospel." Today, nearly 2000 years later, after the testimony of those 2000 years, one-third of the people of the world have heard the name and a little of the biography of Christ

Conquering The World

The Communists have conquered more than that since 1917. Fantastic, isn't it? Incredible. Unbelievable. In the last ten years they've conquered real estate at the rate of 44 square miles an hour. The Communists are conquering the world.

Now if that were the full story, that would be bad enough. But while they have complete control over the 900 million, their subjects are attending schools in which the curriculum has been chosen and the textbooks written by the Communists; the teachers have been selected, disciplined, and trained by the Communists. These peoples are reading newspapers, magazines, comic books, novels and textbooks every one of which is prepared by the Communists. They're listening to radio programs, watching television programs which are totally edited by the Communists and 99 per cent of the information entering their minds is filtered there through Communist channels.

The Communists have conquered completely 900 million, but their influence throughout the remainder of the world is vast and tremendous and advancing every day.

I'd just like very quickly to draw your attention to three tremendous setbacks. One of the great bulwarks of Western power in the East was Ceylon. We read with joy and delight about the Bandung Conference. The premier of Ceylon looked Chou-En-lai in the eye and told him that Communist imperialism was as bad or worse than any colonial imperialism had ever been. We were thrilled. What happened last month? This same premier of Ceylon suffered a humiliating, overwhelming defeat. A pro-communist governor was voted in in his place.

In Iceland, one of the bulwarks of our system of world security, the legislature adopted a mandate requiring that America withdraw its troops. We don't know what to do, because we're not geared to fight these issues when they arise.

But to bring the matter closer to home — part of American territory today is prac-

tically a Communist province. The Communists have greater power in Hawaii than they have in any part of the English-speaking world. And how they have acquired that power, and how they maintain it, is an object lesson that merits the most profound study.

The Hawaiian Islands is one of the most beautiful and lovely places on earth. If you haven't been there, I can commend no finer place to visit. The physical characteristics, the lands, the climate, the water and the sea breezes are incredibly beautiful. There is nothing quite like it anywhere in the world. The people are warm-hearted, friendly, hospitable. It's a lesson in human brotherhood. And yet, a handful of Communists stand in practical mastery of the Hawaiian Islands.

And when I say Communists, I don't mean "pinkos" or alleged left-wing people: I mean convicted Communists, convicted under the Smith Act. The dominant personality in the Hawaiian Islands today is Jack Hall.

Three years ago he was convicted under the Smith Act of conspiring and teaching to conspire to overthrow the United States Government by force and violence. He was sentenced to five years in prison. That was three years ago. His appeal is still pending. Today he has consolidated his power and stands in mastery of the Hawaiian Islands. His official position is Regional Director of the International Longshoremen and Warehousemen Union.

The international president of this union is Harry Bridges. Harry Bridges is also president of the Maritime section of the Communist Union International, the World Federation of Trade Unions. ILWU has been expelled from the CIO because it is Communist dominated and serves the interests of the Communist Party.

Tactics In Hawaii

Now in the light of all those facts, Jack Hall still dominates the Hawaiian Islands. As a graduate of the Communist labor school in San Francisco, the California Labor School, he went into the Islands in

the 1930's. The entire economy of the Islands rests on the sugar industry, the pineapple industry, and the tourist industry. And they organized workers in the sugar industry, in the pineapple industry, and on the waterfront into the ILWU.

Now having organized a majority of basic labor, they ran a series of strikes in which they were victorious. They brought industry to heel so that industry lives in fear of what the ILWU will do.

But they weren't content with that. They didn't stop there. Their ambition went further. Their union members pay union dues of course — \$4 a month to be precise — this gives quite a sum. So they initiated what they call an education program. And this is a very significant educational program. It involves radio, newspaper publication, film libraries, book libraries, and it's carried on in a multitude of languages.

Every evening at a quarter to seven an identified Communist, Robert McElrath conducts a news analysis program for the ILWU. McElrath is so arrogant that while describing the Smith Act trial he reported a certain witness said that those present at a closed Communist meeting were — and he ran through a list of the names. He came to his own name. He stopped a moment. He said "The McElrath referred to is your commentator." Then on he went.

They have a daily program also in Filipino. They have a weekly program in Japanese. They have three weekly newspapers, they own the Honolulu Record which is the cleverest Communist newspaper in an American country. The editor, the assistant-editor and altogether four members of the staff of this newspaper are also convicted Communists under the Smith Act. And yet vast segments of the politicians of Hawaii, in the annual edition, invariably send their personal greetings.

They also have the ILWU Recorder and the ILWU Dispatcher, then they have appointed also an education director, David Thompson. David Thompson is another identified Communist. They have a lending library, an ILWU lending library, and to entice the teaching profession to join it

they have granted them reasonable rates of membership.

They have a film library, with some very good documentary films, amongst which they bring the Communist films into operation. They're spending, according to, the Subversive Activities Commission, at least \$200,000 a year directly but it is believed they are spending a quarter of a million dollars a year on their educational propaganda program.

Now this program accomplishes something. And at the last election they secured the election, not of a Communist legislature, but of a legislature under obligation to the Communists. Hawaii has always been normally Republican. Now I'm non-political: I can't tell the difference between a Republican and a Democrat when I see them in the street; but just for the record, the last election in Hawaii went overwhelmingly Democratic. And many of the Democrats, particularly at the helm, were elected with ILWU support. And the legislature was dominated by two lobbyists, Jack Hall — convicted Communist leader of the ILWU subsidiary, the United under the Smith Act — and Henry Epstein, Public Workers. He took the Fifth Amendment about seven times when asked if he were a Communist.

Legislative Control

These men were present during the entire session of the legislature. It was noted that they'd call out various legislators for consultation, that committee meetings would stop while the legislators were absent for consultation; and the legislature was very largely at their disposal. The Speaker of the House sent an embossed gavel to Harry Bridges.

The Governor had established a Subversive Activities Commission, which was working, investigating the status of these ILWU and other leaders; publishing their Communist affiliations. The Communist ILWU naturally wanted this abolished. They couldn't bring pressure to bear on the Governor, but they got the legislature to reduce the appropriation of the Commission to \$20,000 for two years; hardly

enough to pay one secretary and an assistant. And the Commission is on the point of ceasing its operations.

Now in the midst of this, the Secretary of Labor of the United States arrived in the Hawaiian Islands. The sugar negotiations were in progress. When I was there, two months ago now, the union was on the point of taking a second strike vote. The Secretary of Labor said, "I'm appalled and amazed to discover that the chief negotiator is a convicted Communist under the Smith Act."

Harry Bridges, the international head of the union, said: "We suspend negotiations. We will negotiate no further until this man gets out of the Hawaiian Islands."

Now what happened? This man left, and they resumed negotiations! I'm not saying he left because the Communists ordered him out, but they ordered him out. And he left. It does at least illustrate the complete executive impotence in the face of the situation.

The Congress appears equally impotent. Representative Walters, chairman of the Un-American Activities Committee of the House, was there about the same time. He said "I've got to ask questions in Washington!" He said, "I want to know why Jack Hall's appeal is still pending after three years." And after he expressed his disgust, he left. And the Communist control of the Islands, in all its manifestations, continues un-impeded day and night. And nobody seems to know what to do.

Now if in an American territory we can't deal with a Communist situation, how on earth are we going to deal with it on the wider scale throughout the world? So when you look at it, the evidence is there; the facts and the figures are there. The Communists are doing what they said they would do: they are conquering the world.

Now my third thesis is this: they are conquering the world in terms of minute attention to a very carefully designed program. The general consensus of opinion is this: that at the geo-political center of the world sits the Communist colossus, Russia, and its associated lands. And around the periphery in all directions they exert pres-

sure. Wherever they find a weak spot, there they go. I contend that thesis is fundamentally wrong. As a corollary, there is also the thesis that it is impossible for us to predict where the Communists are going to go next; it's impossible for them to tell us, because they don't know and we can't know. Where they're going to go depends on where they find a weakness, and they don't know where they're going to find it.

I submit that that thesis is also wrong. The Communists don't wait till they find a weakness. They create the weakness; they organize the weakness. Their basic direction of advance is determined long in advance, and their basic direction of advance was brought up in 1924 in the conflict between Stalin and Trotsky on the death of Lenin, and can be stated simply: *conquer Asia first, then Africa, then Western Europe*. Then isolate, degenerate, disintegrate, and if necessary — they don't believe it will be necessary — devastate the United States.

Program For Conquest

The first major dividend of this program was paid with the Communist conquest of China. The conquest of China is doubly interesting. It's interesting because it brought about a fundamental change in the balance of world power; and it's interesting because it gives a perfect example of the Communist conquest of a country from within. The Communists conquered China in five really defined steps.

Step No. 1: Conquest of the student mind.

Step No. 2: The organization of the students into and intelligentsia of the Communist Party.

Step No. 3: Scientific survey of what the particular country wants and needs; then promise it to them.

Step No. 4: Revolution, war and conquest.

Step No. 5: Minority dictatorship and universal slavery.

The five steps of Communist conquest: Step No. 1, the conquest of the student mind, primarily with books; Step No. 2, the organization of the students into the corps of the Communist Party; Step No. 3,

the scientific exploitation of basic community needs; to bring that party to popularity and power; Step No. 4, revolution, war and conquest; Step No. 5, scientifically imposed minority dictatorship and universal slavery. We saw those five steps consummated with brilliant skill in China.

Now with regard to the first step, the idea that Communism originates with the poor and with the working class is a fantasy and a delusion. It's a dangerous fantasy and a dangerous delusion. And yet it's so widespread. It's obviously stupid on the face of it. If poverty and bad economic conditions of themselves created Communism, how long ago would the world have been Communist? How long have poverty and bad economic conditions been with us? The extent to which they are formative to Communism is the extent to which they are exploited by Communists.

Folks say to me, "Maybe you're right; poverty doesn't cause Communism but Communism exploits poverty." How often have you heard that? What do they mean? When they say Communism exploits poverty, what do they mean? What is poverty, an atmospheric condition — a germ that goes around in the atmosphere? When they say Communism exploits poverty they mean Communists exploit poverty. And where are the Communists found? Who are they? The key ones, the initial ones, almost invariably, are student intellectuals.

And the first step of Communist conquest is the conquest of the student mind with books.

I spoke one evening at a church in Pontiac, Michigan. Following the message a man came up to me and introduced himself as a retired medical missionary from China. He had given the best years of his life in loyal unselfish service to the bodies and souls of the Chinese people. The Communists had come and conquered, and he had been expelled. He told me this:

Communist Target: The Student Mind

In 1926 in one day he saw go through the mail 3000 pounds of literature from the Communists to the high school students of his province. That's when they conquered

China. It happened when they conquered the student mind. Then in 1948 and 1949 they seized the reward. The most terrifying thing in the world today is not the atom bomb, the hydrogen bomb, the vast soviet advance in technique, their jet aircraft, or guided missiles: it's that the entire student class of the world, outside the English-speaking world, with very considerable segments inside, is sweeping into Communist arms.

I spoke about two months ago, at a college in Tennessee. Eight hundred college students were gathered together. At the conclusion two students came up to me, one from Mexico, the other from North Korea. The one from Mexico said this: "When I was doing the pre-medical course in Mexico City, 80 per cent of the medical students were Communists. They were organized into cells, their leaders were trained at Moscow, utterly materialistic, utterly godless." Now do you know the significance of that to the future?

The other one was from North Korea. and with him I had one of the most fascinating interviews I have ever had. He was a refugee from North Korea. He was a refugee from their barbarism, their cruelty and their terror. Your wonderful country had opened its arms and its heart, and had given him refuge. And here in this environment of prosperity, bounty, friendliness, love, compassion and freedom, he was finding wonderful things.

Now although he was a refugee from the terror of North Korea, the ideas that they had put into his mind had been so well imparted that they were still there. And as he talked he began to overflow with the basic Communist ideas. He told me that the trouble with America was the terrible way in which the employers had exploited the working class, particularly in the South.

Then he told me that American prosperity was a bubble that was going to burst into depression, chaos and war. Then he told me that in North Korea things were very bad, oh terrible; he'd had to flee.

They had a "New Democracy" there, the new democracy was bad; but the new democracy was going to turn into Socialism

like they had in Russia, which was much better; and Socialism was then going to turn into Communism, which was very good; and under Communism human nature would be so perfect that there'd be no need for any government whatsoever.

Now here he was, a refugee from North Korea; a refugee from the cruelty and barbarism of Communism; the guest of your wonderful country — and nobody knows as well as you do how well to treat guests; I know from my own experience — but the ideas that the Communists had put in his mind were still there because nobody had been able to take them out.

And I wondered, if an American citizen, a graduate of our high schools, of our colleges were established in a hostile environment, whether he would be able to expound the basic philosophical concepts of our economic and political system as well as that refugee from Communism did on the concepts which he held.

He gave me an opening; he said: "Of course you've got more freedom here in America than anywhere else." I said, "Well, that's interesting. And how did the American people get that freedom?"

He said, "I don't know."

I said, "Well, let's think about it for a moment. The freedom of the American citizen rests on an economic base — an economic system which has provided the good things of life, in a material sense: food, clothing, shelter and the economic system has distributed these things to so many and has still allowed them to preserve this tremendous measure of freedom which you apparently cherish so much."

I said, "Now what economic system has formed the basis on which this personal freedom rests?"

He said, "I don't know"; you see, this hadn't been included in his lessons at school; they hadn't taught him this.

I said, "Well, what system is in operation in America?" He said, "I don't know."

I said, "You most certainly do know; you've been telling me for half an hour what system's in operation here — the capitalist system, the system of competitive free enterprise. Does it ever occur to you

that this freedom that you apparently cherish so much has a direct relationship to the economic system that you apparently abhor so much?"

Now the Communists take students and they give them a closed cycle of arguments that is most convincing and they remain convinced. Experience alone is inadequate to destroy the organized arguments they have. And the Communists are having their tremendous success throughout the world with the conquest of the student mind.

Now what appeals to the student mind; why do they conquer them? I haven't time to go into it fully, but I'd like to cite two factors which are involved.

Education and Materialism

One is a basic materialistic educational philosophy. If you can take a young person and convince him of materialism in toto, you condition him for the acceptance of Communist doctrine. And that is being done all over the world. In a certain university in this country a Baptist minister was attending post-graduate courses in psychology. He mentioned to the professor of psychology something about the human soul. The professor turned on him a patronizing smile; he said, "Why, for twenty years we have not believed in the existence of either the human soul or the human mind." Now there is the root of Communism.

Some weeks later I spoke at that university and I outlined the basic theoretical Communist concepts, of atheism, materialism, and economic determinism. When I finished a woman jumped to her feet right in the meeting. She said: "But I hear these things taught in this university every day." She said, "The professor of psychology, goes to the board and draws diagrams. 'You're only a machine, you're no more, you're no less — get everything else out of your mind. You receive a stimulus and you react. Your machinery is so complex that it gives the appearance of spontaneity and freedom of will. But actually you are a conditioned complex machine, you've got no soul. You've got no spirit. In the last analysis you've got no mind.'

He laughs at God, he laughs at morality."

She said, "I hear these things taught in this university every day." She said it to me, she said it to the whole gathering. So there's the root of Communism, there's the conditioning for Communism.

I'm not saying that the man who taught these materialistic concepts is a Communist. What I am saying is this: Even though he may believe himself to be a fervent anti-Communist, if he produces students who are materialists, they are potential material for Communism of the very highest quality. Communism as a materialistic scientific program has a tremendous appeal to them. And the Communist concept of taking the techniques of science to completely remold, and reform the human being, and create this perfect species, comes to their materialistic heart as a blaze of glory. And in it they find a religious refuge for their irreligious heart.

And the first conditioning for Communism of the student is a materialist philosophy of education. However the more specific argument is the Marxist analysis of the cyclical nature of Capitalism leading inevitably to recurrent depression and war.

Marxist View Of Capitalism

Now I hesitate to present this argument on this matter; particularly do I hesitate to give it in a high school because it sounds so convincing that if you're not careful you'll convince your audience of its truth.

Whitaker Chambers said that every intelligent person whom he knows who has become a Communist has done so in terms of this argument. Now it's useless to shut our eyes to it, it's useless to ignore its existence, when it is sweeping thousands of our intelligent young into the Communists' arms. And superficially it sounds most convincing.

The Marxist analysis of capitalist production teaches this: that inherent within Capitalism, independently of the will of government, industry or labor, there are factors which will inevitably lead to recurrent depression, crisis and war. Now I'm

going to oversimplify this argument, and in oversimplifying it make it sound very convincing, but here it is:

They contend that capitalist production does two things. It produces commodities or goods for distribution; and it distributes purchasing power or money for the purchase of those goods.

Now the ideal economic situation exists where there is approximate balance between the money in circulation and the goods produced. But by the very nature of capitalist production they say that situation cannot continue for very long. Because the value, the money value of the commodity is divided two ways. The majority of it is distributed as wages, to those who produce it. And when we speak of wages we mean everyone from the chairman of the board right down, everything that they receive as payment for their services. So the majority of the money value of the goods produced is paid out in that way.

But a certain percentage, albeit a small percentage, is retained as profit for those who own the tools with which it's made, those who own the means of production. So that the money paid out in wages in circulation is never quite enough to buy the goods produced.

Now in an expanding economy this does not matter very much, because that profit is expended on new capital equipment, which the ordinary people can't buy. So it goes into circulation too. So the amount of money in circulation is enough to buy the consumer goods produced, and everybody's happy.

But inevitably you reach a point where capitalization is relatively complete; there's no longer the need to expend all that profit on new capital goods; so what happens to that profit? It accumulates in bank balances, in things of that nature. So the amount of money in circulation is never quite enough to buy the goods produced. Inevitably production leads to overproduction and you have the accumulation of inventories; you have quantities of goods stored up; the manufacturer's storehouse gets full. The inventories of the distributor get full.

Now, the problem is, what are you going to do? One could say, well really, this is a problem of inadequate purchasing power. So the social credit people say "Let's declare a dividend and give everybody enough money to go out and buy the surplus." That's their solution. The ordinary businessman, what does he do? He says, "Well, now, we've got all we want, we've got enough goods for sales the next three months, we've got nowhere to put any new things that we manufacture; the obvious thing to do is lay off our employees.

And so inevitably production leads to overproduction which leads to unemployment. And the unemployment makes conditions worse by reason of reducing the purchasing power; so a vicious circle sets up; the capitalist cycle: production, overproduction, unemployment, diminished purchasing power, depression, and crisis.

Finally this cycle produces a crisis of overproduction associated with unemployment, under-purchasing power, and all that that means. And how is it resolved? A way must be found that will distribute purchasing power without at the same time creating goods that can be purchased, so that the accumulated surplus can be bought up and used and the economy can get going again.

Now historically what method has always distributed money to people without simultaneously creating consumer goods? War, hasn't it? War. And so the Marxist analysis is that inherent within capitalist production there is this cycle of production, overproduction, unemployment, depression, crisis and war; and as long as Capitalism continues that cycle is inevitable.

Accepting Communist Analysis

Whitaker Chambers says every intelligent person he knows who has become a Communist has become one in terms of that argument. They're convinced of its accuracy; they're convinced that as long as Capitalism continues we must be confronted with recurrent depression and war. And then they accept the solution, the Leninist solution, which is to destroy the basis, this surplus value of labor, as they call it, on

which the whole cycle rests and do away in the long run with depression and war.

Now that sounds like a pretty convincing argument, doesn't it? If you wanted to go into a high school and put that argument up to a lot of children, you'd get a fair measure of support, I venture to say. I wouldn't give it unless I was prepared to take some time to analyze it.

Like most Marxist arguments, it's very, very logical. Marx was superlatively logical, with one disadvantage: his conclusions were always wrong. Apart from that his logic was superb. And it commits the great Marxist fallacy which is to take a portion of your variables and consider them the total variables and just do a logical argument on that basis.

Now let's look at it. First of all, it's merely a diagnosis, it's not a mode of treatment. If you accept the diagnosis, as many groups do — the social credit people accept it — their solution is quite different from the Communists'; they say "whenever your surpluses accumulate, declare a dividend; give people the money to buy it. Now that sounds quite as logical as this other bloody mess that the Communists propose.

But, the social democrats, all these people, they accept this Marxist argument that overproduction is responsible for the poverty of half Europe today. So the basic thesis of labor in these Marxist countries is, slow down production, reduce production, because if you produce you create a depression and get yourself out of a job. And so the key program of Marxist labor whether it's Communist or non-Communist is always to slow down production. Labor, they say becomes a drag on production, and the poverty of half the non-American world today is in large measure due to this argument.

But let's look at it. At the best, this position ignores certain very important variables. It regards money as a fixed thing today. But money changing hands twice as rapidly will purchase twice as much. And it's not merely the existence of money, it's the circulation of money that's very important.

For example, if you could convince

everyone tomorrow that they ought to keep the automobile they have for another twelve months, what would you have? If you could convince everyone in this country tomorrow, just by a psychological means, that they ought to keep the automobile they have for twelve months you'd have a depression immediately, wouldn't you? Their position ignores completely the psychological features in depression.

And these Marxist prophets are creating the depression, because if you can persuade people that a depression is coming, you'll automatically create one. Because the psychological attitude of not spending in any circumstances is the basis on which a depression can be built. It takes no account of an expanding economy.

Marxist Theory Refuted

Just look at this American economy, which very largely ignores this Marxist argument. See the difference — the vast increase in production, the vast increase in standards of living, resting on that production. There are temporary periods of readjustment, that's true. But, when they don't care how much is produced, what a tremendous difference in the standards of living!

And we've got an expanding horizon. The needs of people are limitless. They're infinite. We don't need war to have an expanding economy. You just think of the new industries that have developed in the last ten years, and you'll see that this argument that Karl Marx worked out a hundred years ago while it may at temporary times have had a certain measure of validity, as a total analysis of the entire situation it's puerile, infantile, and a long way from the basic facts.

But that's always a good trick. Isolate yourself from reality. Get some nice logical concepts and formulate them into a logical conclusion. And particularly young idealists will be very impressed by it. And the Communists are having tremendous success in recruiting the students on the twin bases of a materialist educational philosophy and the Marxist analysis of capitalist economics.

Moreover, if you can convince a majority of the people that your economic system is fundamentally evil, that inevitably it leads to depression and war, at best you neutralize them; you might not turn them into Communists but you'll give them a sense of guilt, a guilty conscience with regard to their own system. It will alienate them from the passion and fervor and devotion that the system really merits, and which is necessary for its survival in these times.

When you look around at what the capitalist system has achieved in America, it surpasses human knowledge. The ordinary person of today lives like the aristocrat, the prince, of yesterday, enriched with bounty in a way the mind couldn't convey, and that is the practical achievement of this system; and don't let's jettison it too lightly or too casually at the behest of the theorists divorced from reality who argue in terms of a partial analysis of the total situation.

Now, with regard to the second step, the organization of students into the Communist Party. Until we understand something about the nature and organization of the Communist Party we'll never understand what's taking place at present. We have no standards of comparison with which to compare the Communist Party.

When we see various phenomena taking place within it, we compare it with our knowledge and experience, and our conclusion is wrong. Periodically we see evidences of great strife within the Communist leadership. We see men who today occupy the pinnacle of power and glory overthrown and hurled into the abyss of shame. We say, "Ah, there's quarrelling at the top; there's division within the Communists; they're in danger of splitting asunder"; and we build a rosy if futile hope on that concept.

Now I'm going to make a crazy statement, but before you walk out, just listen a little longer. The quarrelling at the top in the Communist Party, the recurrent overthrow of its top leadership is not an evidence of weakness; it's an evidence of strength. It's not an evidence of division; it's an evidence of unity.

Did you ever hear a crazier statement in your life? But I can justify it historically without the least trouble. In 1924, Lenin died. He left behind the top ruling committee of international Communism, the Politburo of the Russian Communist Party. It consisted of seven men of great intellect, wide experience and total dedication. In their hands the destiny of world Communism rested — seven men: Zinoviev, Kamenov, Stalin, Trotsky, Bukharin, Rykov, and Tomskey.

What happened to the seven? They turned on each other, rended each other asunder, and when the final record came to be written, Stalin had put the other six to death. Now according to all our criteria, that must mean that there was a deep profound schismatic division within the Communist Party. It rent itself, divided itself, splintered into fragments. Is that what took place?

Did that take place? No! The very reverse happened. It acquired a monolithic unity and strength and went ahead and conquered half the world.

Democratic Centralism

Now how do they do it? What is this remarkable organization that can operate in this way? To understand it, we've got to understand the principle of what they call democratic centralism. That is the principle of Communist Party organization. And it can be best understood in terms of a pyramid. At the base is the local unit at the local level; This is the community unit, the workshop unit, the public cell, the high school cell or the college cell. Next up here, you have your district units. The local units theoretically elect representatives to the district units.

Now that representative, however, cannot be directed by the local unit, cannot be instructed, he must be completely uncommitted. Now the district committee meets. They debate an issue. Finally, a conclusion is reached. Now once that conclusion is reached it is binding on every member of this committee, absolutely binding. Unanimously they must bring back to their local committee the verdict of that higher com-

mittee; and this decision reached here is binding on every member of the local committee.

So what you do in effect is elect your representative to bring back the orders of the higher committee. Now there is one exception to that. If a member of the district committee disagrees he cannot carry his disagreement back down to the local level. He can take it to the next committee level. And if he can persuade this committee up here, the committee which is elected by the representatives of district committee, to reverse that, their decision is now binding everywhere. And it can counteract the decision of the district committee.

Now that principle carries right to the top of the Communist hierarchy until you get to your central committee and then to your executive central committee, the Presidium, or as it used to be called, the Politburo. Now theoretically at all committee levels there is an appeal upwards except from this committee. But once the executive central committee agrees, there is no higher place to go. And any decision reached at that level is utterly binding on every member of this committee and all lower committees at all levels.

There's a unanimous vote. They then come down to the central committee and tell the central committee the verdict. Originally the central committee would debate. They no longer debate. They are instructed, they hear the reasons why, so that they can adequately go out and contend for it, and they unanimously vote for it.

Then the central committee goes down to the next committee level, carrying the message, and finally the decision reached by this top committee is utterly binding anywhere throughout the entire party machine. So whoever can get a majority vote on this top committee is absolute master of the entire machine. Quarrelling within the top committee doesn't injure the Communist Party at all.

The first struggle was between Trotsky and the triumvirate, Zinoviev, Kamenev and Stalin. They overthrew Trotsky by the slogan of committee leadership as opposed to the cult of the individual. And the first

one to go out was Trotsky, who was replaced by Molotov. Then Zinoviev and Kamenev were isolated, and were expelled from the party because the decision reached here in the central executive committee is totally binding and the vote of the top Communist committee is the creator of truth.

What creates truth? There is no God who makes truth. We are material machines. Our brain is formed by the experiences that accumulate within us, provided by our economic environment. Our experiences limit us. Our experience is very partial. But the experience of the Communist Party is the synthesis of all the experiences of the ages. Who can put his paltry experience up against that? The vote of this top committee creates truth. It becomes truth by vote.

I wish I had time to go into these moral and ethical concepts but I haven't. Until we understand them we won't know what's taking place. But once the vote is taken by the top committee — even if it means that you personally must be put to death — you have got to go out and argue and contend for it. Ruth Fischer, one of the German Communist leaders during the period of Stalin, tells how she was put into the position of having to go around Germany and agitate for her own expulsion from the Party. That was the vote of the committee of which she was a member. It was utterly binding in every principle. In 1929 Stalin only had four votes. He had himself, Molotov, Voroshilov and Kalinin against Bukharin, Rykov and Tomskey. That's all! But once the vote was taken it was binding on the Politburo, binding on the Central Committee, binding on the committee below and binding on the Party. And it was the entire single will and single mind of the entire Communist machine. Even if it meant, as it ultimately did, the physical death and the extermination of the three who were outvoted on that point.

Absolute Unity Of Purpose

And the Communist Party is organized so that it has a single mind, a single will, a single discipline, advance as one, retreat

as one. And once a vote is taken in the top committee it is binding all over the international pyramid. The debunking of Stalin, for example: who decided it? It was decided by this top committee. How did the voting go? I don't know. I've got a very deep suspicion that Molotov voted against it. But once the vote's taken he's got to think it's right, he's got to believe it's right, he's got to feel it's right, he's got to go out and contend for it.

And if that top committee said Stalin was the brain, the mind, the glory of the working class of the earth two years ago, that was true; and if that top committee says today that he was a swine, a murderer, and a thief . . . it's true; and there is no inconsistency whatsoever in Communist ideology in having believed those two things at those two times. Because that's a manifestation of the dialectic and the Communist Party is built and it can only exist on this basis in terms of the total commitment of its membership to that principle.

Now here's a book, "How to be a Good Communist"; just let me read you one or two quotations from it. Listen to this:

"Whether or not a Communist Party member can absolutely and unconditionally subordinate his personal interest to the party's interest under all circumstances is the criterion with which to test his loyalty to the party, to the revolution and to the Communist cause." Have you got it? "Absolutely and unconditionally subordinate personal interest to the party's interest under all circumstances."

Listen to this again: "To sacrifice one's personal interest and even one's life without the slightest hesitation, and even with a feeling of happiness, to the cause of the party is the highest manifestation of Communist ethics." It's not enough to die for Communism: you've got to feel happy while you die. A total identification of mind and personality and spirit with this party: to think as it thinks, feel as it feels, love as it loves. And that's the party which is directing the program of the conquest of the world.

Now let's discuss Step No. 3 — the scientific exploitation of basic community

needs to bring that party to popularity and power. Communist people say to me, "What do you do, speak in Communist economics?" I always say to them "How can I? Communism has no economics." The only economics Communism has is to find out what people want, promise them that and if necessary get it for them in order to come to power.

Promises For Everyone

The classical Marxist economics was collective ownership of land. How did they come to power in Russia, in China? They came to power by a process exactly the reverse, by distributing land and by making everybody dirty little Capitalists. So, what you do if you're a Communist is to find out what people want, promise them that, and go to work to get it for them to bring yourself to power. "Come to power" is the sum total of Communist economics. "Do anything to come to power."

In China great numbers of the people were landless peasant tenant farmers. From dawn to dark they sowed and they reaped; and when the harvest was gathered in the landlords came and they took a very considerable percentage. They were head over heels in debt. They longed for two things: to own their own land and to be free of all debt. So what was the Communist program? "Own your own land and abolish all debt." It's as simple as that.

The Marxists sit down and work out what every group wants, and get a program to promise it to them. The fact that what you're promising one group contradicts what you're promising another group doesn't matter in the least. They say that each group is so stupid that it will be blinded by the immediate objective that it wants so much.

Now if you'd been a peasant tenant farmer in China, head over heels in debt, and a bright fervent young student came to you with a program to get you your two basic heart's desires, to own your own land and be free from debt, wouldn't you have been impressed? I venture to say you would have. And on their program of land owner-

ship and debt abolition, the Communist party rose in popularity and power till they came to Stage 4: Revolution, war and conquest. And the Communists stood in complete mastery of the Chinese mainland.

And then Stage 5 went into operation. The Communists never lost sight for a moment of where they were going. They knew that when they began to take away from the people what they had given them at first, resistance would develop. To begin with they gave the people exactly what they had promised. They promised them land and freedom from debt. They took every landlord they could find; they chopped his head right off; they divided up the land; they gave it to the peasants. The peasants were thrilled: a new era in history had dawned; the golden day of their dreams had come about; happily they went ahead with the tilling of the land which now they owned.

But the Communists, they never lost sight for a moment of where they were going. They knew that when they began to take away what they had given, resistance would develop. Resistance requires leadership. Now who has the potentials of leadership? They surveyed the community. They discovered every individual with a background which indicated leadership potentials. Whether he was pro or anti-Communist was quite immaterial. If he could lead future resistance, he must be destroyed before the resistance developed. That was what they call beheading the counter-revolution in advance. Behead the leadership before the counter-revolution starts.

So, they disposed of everyone with leadership potential. Then they happily disarmed the people of every gun, every weapon, of any sort — all arms had to be surrendered. They gave great rewards to anyone who could tell where a weapon was hidden. They set everyone spying on everyone else, particularly the children.

Then they stopped freedom of movement. They stopped freedom of association. You couldn't get together except under official Communist sponsorship and control. Then their main thrust began, the attack on the student mind, and in particular upon the minds of the children. They gave the

children guns; they set them up as sentries of different areas. They told them if anyone moved to challenge them, if necessary to shoot them.

In a certain village two friends of mine, Mr. and Mrs. Christianson, missionaries, lived for two years under the Communists near the Burmese border. They tell us that one day under the guns of the soldiers, the grade school children were marched out. The Communists had cordoned off the business center of the district. The Communists then sent the children in to search every shop for weapons and currency; and they stopped every adult on the street, and the children searched them down to their most intimate garments.

Mass Executions

Then mass arrests began and the mass executions. The Christiansons received orders not to leave their house. On the following day, at ten o'clock in the morning, the bands came down the street. Behind the bands a group of prisoners marched with their hands tightly bound behind their backs. Into the bands a stick with a placard on top was placed, telling the crimes of which they were allegedly guilty. Behind the prisoners the children would march. And the mothers had to take their babies in arms to witness the mass execution of those prisoners.

Mrs. Christianson told how the Christian mothers hated it. They tried to hide their children. If they hid them and were caught, they were arrested for counter-revolutionary activity. Even to cry during the execution was a criminal act, evidence of sympathy toward the class enemy. Finally, harvest day arrived. And these peasants, who had been so thrilled with the gift of their land, were now forbidden to thresh their own grain — except in the presence of an armed soldier. And when they threshed it, the government took 60 per cent of the harvest, whereas the landlords had only taken 30 or 40 per cent.

But by this time Communist control was so consolidated that there was nothing that could be done about it whatsoever. Mrs.

Christianson said that when these peasants saw a big star in the sky — these peasants who had been so thrilled when the Communists had first come — they'd say "That's Chiang's star, Chiang Kai-Shek, he's coming back." But there's no evidence he's going back. There's no evidence that we want him to go back.

The Communists consolidation of China continues every day, with the desperate future consequence for the world that that entails. Those five steps of Communist conquest are in operation in some degree in every country in the world today.

Very quickly, I'll spend a few minutes showing you the major outline of the Communist program for Communist conquest as they see it:

Blueprint For Victory

Their initial program is primarily based on the conquest of Southeast Asia, through the conquest of the student mind. In Singapore, for example, they turn out the high school students to riot by the thousands on the streets. They killed an American newsman. We shrug our shoulders, we're helpless, we don't know what to do.

When they have Southeast Asia, that gives them the food supply of Japan. Japan with its teeming population, 90 million today — an Island which before the war contained 60 million is dependent on imports of food for its very survival. Their food is now coming from Southeast Asia. In the meantime, they've made vast inroads into the conquest of the Japanese student minds, taking over the Japanese educational system, organizing the Communist Party so that when these economic conditions arise Japan will merge with the Communist economic world or starve to death.

So their initial program is first Southeast Asia, then Japan. In every village, in India, they are establishing Communist student officers. I have here a letter from a school teacher, a keen Christian school teacher in India; listen to what he writes. He says:

"As you know, hundreds of thousands of tons of Red literature is coming into India from the Communist countries, Rus-

sia and China. And to tell you the truth, India is in great danger. It is the sincere duty of every Christian in the world to help us to combat this modern devil. We the young Christians are here, standing for the Lord, without even caring for our lives; and we do fight against the enemy up to the last drop of our Christian blood.

"It has been brought to my notice that the Communists are now opening offices in each village for the young people, presenting to them the Communist literature; and I am planning to tour over our state during our Christmas holidays, in order to understand their evil plans, so that I might make necessary arrangements to combat them by establishing Christian youth offices in each and every village, and by presenting them the necessary literature so that they might understand the evil plans of the devil."

Have you got it? India is based on a village system, 500,000 villages. The Communists are opening literature offices in every village in India. Their literature is incredibly beautiful and attractive. It is the best advertising material you ever saw. I haven't time to go into it, so I'll just show you this one from China called "China Pictorial." It is published monthly in Chinese, Mongolian, Tibetan, Korean, English, Russian, French, Japanese, Indonesian and Spanish. As a production I've never seen anything more beautiful in my life. The color is exquisite; the moral tone is superb. If there's one word that key-notes this book it's the word "happiness." Everybody is so radiantly happy. It's impossible to read it without being impressed.

A friend of mine from Spokane, Washington, Clay Cooper, recently did a missionary tour of Hong Kong, in Asia. He said, "In Hong Kong we were frightened to read the Communist literature. We were frightened to read it." He said "It upset us, it disturbed us, it made us unsure of ourselves, uncertain."

Billions For Literature

It's incredibly beautiful! Now imagine the effect it's having on the uncommitted people of India. Beautiful! They leave nobody out. They even have it for the babies;

here's one for the babies, printed in Moscow, in English. It has cut-out bits, and everything, which glamorizes and glorifies everything in Communist countries.

Now in the face of this what are we doing in India? Nothing practically. The satire in this is hard to get without the magazines I was showing. But mighty America, with wealth, and advertising skills and experience, salesmanship: what a wonderful job she must be able to do.

So I went down to the American Consulate to see what I could get — you'll be delighted to know I could get this. Whereas China can't do any better than this, America puts this out. Now I want you to have a look at it. It won't make you proud. Frankly the photography is not poor: it's DREADFUL. Everybody in it looks like a gangster. If you saw them on a dark night you'd run for your life. But cheer up, things have improved; this was seven months ago, before I left. My wife planned to join me for two months. Two months ago she went down to see what she could get, and she could get this. They've improved it a lot — you see, they've taken all the photographs out! It wouldn't scare you nearly so much now!

Now isn't it a paradox. We profess ourselves to be a spiritual people. We believe in the spirit of man, the creative force of human ideas. The Communists are arrogant materialists: they believe in matter and motion, and nothing more. As a consequence of these two beliefs, they're conquering the world with ideas, while we try to combat them with material means.

Our principle is to give them good homes, good food and good electric lights, so that they can sit down in comfort to read the Communist textbooks and look at the Communist magazines, listen to the Communist radio programs: to learn to love the Communists, hate us, and get ready to destroy us.

Did you know that the Communists spent three billion dollars last year in the battle for the human mind? Three thousand million! The American Overseas Informa-

tion Service appropriated three per cent as much. This year the government asked for five per cent, but Congress reduced it to four per cent.

The battle for tomorrow is being fought on many fronts; but by no means the least important is the battle for the thinking mind of the young of tomorrow. And unless we enter and win that fight, the outlook for the future is grim in the very extreme.

Now, the outlined program is Southeast Asia, India and Japan giving them 1500 million. They come down into Africa, rallying the Arabs against the Jews because that's the scientific thing to do. You sit there and you assess what the dominant emotional force in any area is, and then you exploit that.

Now I don't believe that there will be a showdown immediately in the Near East. I don't believe Russia wants it. They want that crisis there because as long as there is this Jew-Arab feeling they have a scientific force by which they can utilize the Arab world. Let the Arab world eliminate Israel and the Arabs would no longer have any need for Russia. And for that reason I believe that Russia will cooperate possibly to keep the tension there under control in order to preserve this bitterness between the Jews and Arabs and preserve the hatred which is serving their purposes so well.

I believe this is true because Russia hasn't finished with Asia yet — then when Asia is finished down to Africa they will go. And after Africa has collapsed Russia's control will extend over 1700 million people. Now if you lived in Western Europe, what would you do?

I think this argument might appeal to you: Communist victory is obvious; why should we die to please the Americans? The very best that could happen is that we'd be wiped out. Now we've got to live with Communism, let the Communists offer us some face-saving term — call it neutralism or something else. And Western Europe will merge with the economic world empire of Communism. Now the empire extends over 2 billion people. The Communist orbit then has greater coal production, greater steel production, greater oil production, greater

hydrogen, greater uranium production. An atomic stalemate will probably have been reached, both sides having methods of total destruction, neither side using them — possibly by agreement.

Ultimate Showdown

Then America's entire trade is disrupted. Her access to raw materials is cut off — the active Communist Party working day and night, undermining, degenerating, infiltrating, subverting. Crisis follows crisis. In each one some small concession is made. And the Communists believe that when the final showdown comes it will be surrender. But if not, they believe they have one secret weapon that we haven't taken into account yet. That secret weapon is the expendability of human life.

They have such vast masses of manpower that they can condition and train and send out as they did against the Germans in the war. The Germans had beautifully fortified positions. The Russians just kept on coming; the first lot was shot down, the second lot shot down, the third lot shot down, and finally the Germans ran out of ammunition. Their guns became useless hulks of metal. And through that gap the Russians just poured because life is utterly expendable.

And they believe that no matter how many guided missiles we build — if they build the vastest air fleet ever known, conditioned, manned by Kamikazi type pilots and crews, they can unleash in one day this armada against American defenses concentrating on some point. Their first wave will be shot down, the second wave, the third wave, the fourth wave; but our ammunition will be expended and they will keep coming. Because, you see, we will have to shoot down every plane, we won't know what it's got in it.

And they believe their technique of the expendability of individual human life will give them the overwhelming decision and ultimately, either by their erosive program or by a vast last massive Pearl Harbor type attack, world victory will inevitably be theirs.

The year they have tentatively set for

that is the year 1973. Now I can't give you that date out of Communist literature, but Senator Knowland had it read into the Congressional Record and it is believed. You'll just have to take this for whatever value you think it has; it is believed that that was the year tentatively decided by Mao Tse-tung and Stalin in their last conference.

The Communists are conquering the world. They're conquering it by this program, which leads me to my fourth and final thesis. The fourth one is this: It's imperative that each one of us individually do something about it. There are certain things that may seem self-evident. If you've got cancer, it's far more important to attend to the cure of your cancer than it is to keep up your annuity payments to give you a comfortable old age.

If you're in a boat and the boat's got a big gaping hole in the side, quite a distance from your cabin, it's far more important to concentrate on blocking up that hole than on the beautification of your cabin.

And since it is your home, your business, your family, your life, that is imperiled and threatened, it is imperative that you give earnest, consistent, determined attention to this peril.

May I ask you this: Do you give ten minutes of any ordinary day to positive thinking as to what you can do about the Communist menace? Do you? I wonder how many people here could honestly answer "yes" to that question. We just take our continued well-being for granted. It's imperative that we give this matter earnest personal attention. This leads me to my final thesis, and that's this:

If we really want to, there is much that we can do. Communism like cancer must be met and defeated in its early phases. If you leave it till agony drives you to action, it's too late.

Now the tragedy is that we're fighting Communism in its final phase. . . . Once the Communists have conquered, once they have enslaved the people. Once they are in control of a country, the majority of our people seem to believe that an effective program for us is to start sending broadcasts to them and to send them truth bal-

loons: Now I don't quarrel with anyone who is fighting Communism. God bless anyone who is fighting Communism. But when they tell me to pierce the Iron Curtain with the truth, I've got one question I always ask, and nobody ever gives me an answer, and that is this: what are we advising them to do? What's the good of broadcasting in to every cancer ward in America, to tell the patients how dreadful it is to have cancer and how wonderful it is to be healthy?

What's the good of broadcasting into every prison to tell the inmates how dreadful it is to be in prison and how wonderful it is to be free. It's just rubbing salt into the wounds.

And do we want them to revolt? Do we? Let's be honest. They revolted in East Germany. Our program was to encourage revolt there, and what happened when they revolted? Driven by hunger and starvation, the Germans came out by the millions. They beat the Communists in the streets. They thought it was over. The Russians brought in battalions of tanks, fired into the masses and arrested the ringleaders. The others went back to work and announced they would again strike in order to free their ringleaders. The American authorities sent them some official advice; what was it? "Don't, you'll all get shot." That was the advice which was sent to the Germans.

Now why all this broadcasting to the countries behind the Iron Curtain? I suspect it's 99 per cent to salve our own conscience, to make us think we're doing something, and maybe one per cent to maintain a basis of friendly interest with the subject peoples. It is certainly no solution to the Communist problem.

Avoiding Total War

So what about Stage 4: beating them on the field of battle; but what field of battle, where? We are predictable; we work by certain principles, we won't drop the atom bomb first. We've announced that. They can predict us. They can keep from precipitating total war and yet work steadily to carry out their total program. When they turn out the high school students in Singapore to riot in the streets, what are

we going to do, drop an atom bomb? When they conquer the students and take their literature to Ceylon and lure them into the Communist camp, what are we going to do, drop an atom bomb? When they take over the legislature through their student program in Iceland, and request that America remove it's troops, what are we going to do, build more B-52 bombers so that they can't use the runways that we have already built? Military measures, of course, are necessary but they are not adequate.

So the Communists are not giving us any place at which to meet and defeat them on the field of battle. Now where are we going to get them? Oh, yes up here at Stage 3. We're going to improve economic conditions in these underprivileged areas so that nothing the Communists offer these people will have any effect. Now we've got them. Stage 3 is the answer.

We're going to so improve the living standards of India in the few years at our disposal that Communism will have no appeal. Don't you know that we've got as much chance of doing that as a man with both his arms amputated has of flying breaststroke to the moon with his legs tied together.

To feed the hungry and the poor is a magnificent project, it's good, it's Christian; but don't let's delude ourselves. The Communists are working through the mind; we'll never stop them through the stomach. The Communists use the very advantages you give them materially to win recruits. I'll give you one illustration:

An Indian industrialist had the real interest of his workers at heart. So he did everything he could for them within his system: he increased their wages, reduced their working hours, built them playgrounds and a hospital.

After three years the industrialist said: "I can't understand it; since I've started, one-third of my workers have joined the Communist Party." Now how did this happen? The Communist agitators got amongst them and used the extra leisure time that he'd provided; Their agitators said, "Now, listen, where did he get this money that he's spending, whose is it: it's the money

he robbed from you. It's only an indication that you've got him frightened; you've got him on the run. Now's the time to act. Are you going to be bribed by these little hand-outs? Let's join together and take it all off him; it will all be ours."

And they so used the argument, the advantages that he'd given, to recruit employees into the Communist fold. So our program here at Stage 3 doesn't seem to be working so well.

What about Stage 2 and Stage 1? What about seeing if we can't get at the Communist through the young people, keen of mind, lovely of character, bright of intellect. Let's instill into them a passion, a fervor, a love for their own civilization and its destiny, a loyalty to their own country and their heritage. They can form the basis of a dedicated movement to create a moral fibre and basis of strength and integrity that can resist the Communist program and build walls of friendship on a true basis throughout the earth.

Yes, it is at Stage 1, that we enter the battle for the thinking mind, the young of the earth.

Course For America

Any program to combat Communism is doomed unless it rests on the twin foundations of an informed public opinion and a dedicated public character. And we need first, a well-grounded, well-founded, intelligent, education system that will kindle unashamedly a passion and a love in the hearts of the young of this wonderful land, and of the free lands, for their heritage of freedom under God. And we need to enter the battle to win the minds of the people of the earth.

In the last analysis, this is a battle for the mind and for the heart. Faith can only be matched by Faith, courage by courage, dedication by dedication. And why cannot we, with our heritage of wondrous prosperity and bounty and infinite love — why can't we unitedly dedicate our lives once again to our God, to human dignity, the value of the individual, to economic freedom, and to the survival of all that's lovely and beautiful upon the earth!

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